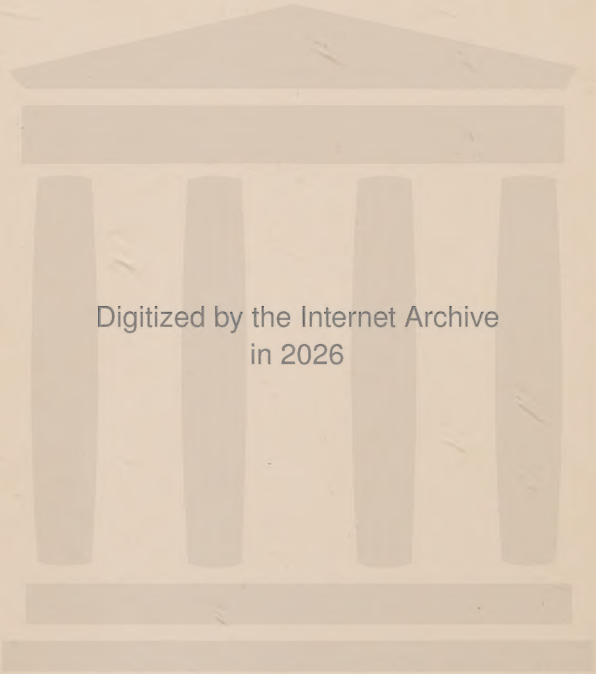
SHAKERISM
OR
The Romance of a Religion
BY
J. M. PHILLIPPI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J. M. PHILLIPPI

Editor
The Religious Telescope

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FOREWORD

WHEN about eight years of age I first heard of the Shakers. In the village of Midway, Fulton County, Illinois, the Methodist Church was divided into north and south branches because of the prominence of the slavery question. This resulted in two church buildings. Preachers for the southern Methodist Church frequently came from the South. One of these, whose name is not recalled, tall and slender, wearing a full beard, came from Georgia to make an address at his church. He tarried one Sunday night in the home of the writer, a mile and a half distant. In a way now forgotten, the subject of the Shakers was introduced. I well remember the account he gave of this unique religious sect, and the description of its services, particularly the religious customs and the dance.

From that day until becoming acquainted with Mr. Granville Hixson, foreman of the linotype department of the United Brethren Publishing House, Dayton, Ohio, I never heard the name "Shakers" mentioned. Although a society existed within six miles of Dayton during my Seminary course, and the one at Union Village was conducting its affairs in its own peculiar way twenty-five miles distant from Dayton, no mention ever was made of either of these societies in my hearing. Nor was I aware that either of them was living in its own quiet and un-

ostentatious way within a few hours' walk of the city.

Since the agreement was reached for the United Brethren Church to take over the Shaker farms and buildings at Union Village, in Warren County, Ohio, to be devoted to an Orphanage and Home for the United Brethren Church, it seemed fitting that a brief history of the rise, the progress, and the decadence of the Shaker faith and life was owed to the readers of the Religious Telescope. Consequently, this book is prepared, dealing chiefly with the society at Union Village, as that is the one with which the United Brethren Church is concerned.

Shaker literature is quite abundant, to which I have had access. I have made constant reference to J. P. MacLean's work, entitled, "Shakers of Ohio." This book, though fragmentary, contains many valuable facts not hitherto placed in print, and from which I have drawn liberally for the volume now in the hands of the reader.

If, in any way, this volume is of beneficial interest to any one, or if it shall lead to the greater circulation of the Religious Telescope, with which it is written to go as a premium, or if it shall result in contributions toward the payment for the splendid property now being acquired by the Church for the purest philanthropy under heaven, the hope of the present writer will be realized. In this hope the book is sent forth.—J. M. P.

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Shaker Theology and Worship

THE term Shakers, like Christians and Methodists, was given first in derision. The epithet was applied originally because of a peculiar jerking of the head, or arms, or body under some particular religious incitement. This name has outgrown its derisive meaning and is accepted by the Shakers of the present day as a term of respect. Indeed, they love to be called Shakers. Comparatively few of those outside its communion know the real title of the church—"The United Society of Believers in Christ's Second Appearing." This stamps the church at once as on the millennial order. The Shaker views in regard to the second coming of Christ were a development of several years. The Shakers seem to have originated from the Quakers in England. A few of the members who had been given to shaking in religious

service had been gathered together by James and Jane Wardleigh about 1747. At this time there were no strange ideas about Christ's second appearing.

On February 29, 1736, Ann Lee was born in Manchester, England. She came under the influence of the Shaking Quakers, as this branch was called, particularly of the Wardleighs, and became an enthusiastic disciple. She married Abraham Stanley, or Standerlin. He was a blacksmith, she a cook, and neither one was able to write. Soon she began to claim to have visions from heaven. So far as theology is concerned, these visions centered about two ideas, both of which became clearer in her mind with the passing of years and with the aid of more revelations.

The first so-called spiritual truth implanted in Ann Lee's mind was that she was the second incarnation of Christ. As Christ had come first in the person of Jesus of Nazareth, so he came the second time in herself, Ann Lee, of Manchester. In harmony with such claims was the rather cumbersome name chosen. In

this belief Ann Lee's disciples have regarded her word as authority, and her instructions have received implicit obedience. In this faith they have ascribed a duality of sex to the Deity, regarding God both as male and female, inasmuch as he appeared in a chosen one of each sex. There is difference of opinion, even among Shakers, as to actual worship of Mother Ann, as Ann Lee is called in loving endearment. With this doctrine fully developed, it would be impossible not to ascribe practically the same power to Ann Lee as to Jesus, which would carry with it a form of worship. The Shaker literature speaks in loving terms of Ann Lee, very often using the designation "Mother," whose authority is not questioned on any subject.

This view of duality is observed in the spiritual matters of the church of the present time. The religious welfare of any Shaker community is guarded and directed by four elders, two of them men, the other two women. This joint government by the sexes descends from the chief ministry to the branch

communities, then into the families of the branch communities, and so on down to the smallest bodies and the minute details.

A second revelation, which is rather a combination of theology and life, affects the marriage relation. About 1770, Ann Lee claimed to have been told in a vision that the highest spiritual attainment on earth can be acquired only through the complete separation of the sexes, and strict continence in life. Although this was preached in England, it was not proclaimed as a law until she, with some of her closest friends, came to America in 1774. The Shakers had been persecuted quite bitterly in England and sought America as a land of refuge. Before the writer is a leather-bound volume of nearly six hundred pages, entitled, "Christ's Second Appearing." Outside of its peculiar doctrinal area, this book is not very interesting or beneficial to the reader. Along with discourses on theology, it gives an account of the journey across the ocean, which is calculated to give the reader the highest regard for Ann Lee.

The first settlement was made at Watervliet, New York, in Albany County. At this place Ann Lee died September 8, 1784. Shortly afterward another settlement was made at New Lebanon, New York, in Columbia County, about twenty-five miles southeast of Watervliet. About six miles east of New Lebanon, across into Massachusetts, lives Elder Joseph Holden, who to-day is at the head of the Shaker ministry.

As Ann Lee's revelation required the separation of the sexes, a new mode of life was established, whose continuance must depend upon proselytes from the world. But one may judge that there was some opposition to the disruption of domestic ties. Hence, later, we find the Shakers divided into two orders; namely, the Adamic and the Spiritual. The members of the Adamic order were allowed to live in families, and the husband and wife permitted to enjoy sexual congress, but only for the production of offspring. The Spiritual order was supposed to have progressed so far as to be like the saved in heaven, where

there is no marrying or giving in marriage, and where there are no functions of domestic life as commonly esteemed.

When a man and his wife joined the Shakers they were compelled to separate, and henceforth be but brother and sister. One doctrine is that the same love and affection must be shown to every person in the Shaker community without discrimination or partiality. It is argued that the relation of husband and wife, or that of parent to child, establishes especially strong ties of human affection which cannot be equaled by the regard which one has for other members in the community.

The same communism which is supposed to exist in spiritual matters is enforced in temporal things. When a man joined the Shakers, all his property was turned into the common treasury, and it remained there always, whether or not he himself remained in the faith. No Shaker has had anything in his own right, and that plan has seemed to satisfy the great majority. There are some at the present day,

however, who question whether Shakerism is based on correct principles, and others who are open and frank in avowing their disbelief in this kind of communism, both as to the individual life and the acquiring and holding of personal property.

The divine appointment of elders has been a leading doctrine throughout the life of this sect. The Shakers claim their body was organized by Infinite Wisdom, and that their spiritual government originated from divine appointment. They call attention to the fact that God appointed Moses, and established him as leader of the tribe of Israel; also, that by divine revelation Moses appointed Joshua to succeed him. Then they take the example of Jesus Christ in selecting his twelve apostles, ordaining them for the work, and the appointment of their successors by the apostles themselves, as they "ordained elders in every church." So the Shakers reason about as follows: That God organized this body of believers and appointed Ann Lee as its head. Having seen fit to give her this position, he

would endow her with all necessary wisdom to appoint her successors. At this stage God surely would not withdraw his counsel, and of course would give these successors divine inspiration and direction in the selection of their successors, and so on down to the present time. "The written covenant," says a preserved letter of the leaders more than a century ago, "however, is but a transcript of the internal principles and law of Christ which govern and protect this society." This quotation suggests how directly dependent the Shakers thought themselves to be on God, which carries with it the necessity for personal revelations and visions.

The Shakers believe that their form of government approached a spiritual and temporal theocracy; certainly, it paved the way for a type of spiritualism. This consisted chiefly in visions. Great credence was placed in these revelations, many of which affected the government and practical life of Shaker communities. These were transcribed, and some of them posted up as an infallible guide to con-

duct. These might not have been discredited if they had not run into fanaticism, and revelations made to different parties which contained contradictory instructions. This, however, was but a continuation of the gifts said to have been possessed by Mother Ann. In fact, she is given credit for causing the revelations, as many believe that she continued among her followers even after her final and unexpected departure for heaven. Some thought, too, that the Spirit which was in Jesus made special visits and bestowed faith, charity, and wisdom.

These revelations began in the society at Watervliet, New York, about 1837-38, and moved westward rapidly to other Shaker communities. Oliver C. Hampton, a shrewd-looking man with clear-cut features, a pronounced spiritualist, who died in 1901, says that in the spring of 1839, "the work thus far having been kept within the limits of a prudence and a godly discretion, by the untiring efforts of the good ministry and elders, now for a time took on a phase, and was as it were pushed to an extereme in several direc-

tions, which could not have been in unison with the spirit of our blessed Mother; but which the leaders from some cause seemed unable or unwilling to interfere with, and embarrassing the mediums; who also seemed conscientious to convey nothing that did not come from good and progressed spirits. But, as I am no pessimist, and have not one atom of faith in sending the chronicles of ignorance, or superstition, or failure down to future generations, and, as recently these indiscretions were all finally corrected, condoned, reconciled among all parties, I now shall draw the veil of oblivion over them, and let them rest in eternal sleep."

The Shakers had a few meetings with spiritualists, but beyond that there appears to have been nothing in common between them. They did not use the term "medium," and there were no table tippings, no rappings, or any of the so-called phenomena of modern spiritualism. The gifts consisted of visions, music, angelic songs, and such revelations as should be promulgated for the benefit of the people,

something like the prophets of old received messages from heaven. Miss Susannah Cole Liddell, in her eighty-ninth year, now the oldest Shaker at Union Village, Ohio, and through whose presence there is due the starting of negotiations for the purchase of the settlement by the United Brethren Church, a most intelligent and estimable woman, one of the schoolteachers of the society in its flourishing period, is said to have possessed the power of separation of spirit and body, at which season she took long journeys and performed valuable services for the other members. For about ten years the Shakers gave more attention to this phase of spiritualism than to any other one thing pertaining to spiritual or earthly welfare.

A quotation from MacLean's history, regarding one of the messages a Shaker was to deliver, will be of general interest, the reader remembering that Dayton is a county seat twenty-five miles north of Union Village, and that Lebanon is another county seat five miles east of the settlement.

"The great difference accorded to the Shakers by the denizens of Lebanon and those of Dayton was a matter of remark among believers. About the year 1820 a Shaker brother of Union Village had a vision, in which it was revealed that the Shakers should place a curse upon Lebanon and a blessing upon Dayton. In their early history Shakers were ever obedient to heavenly commands. David Darrow felt that the command must be obeyed. The first messenger selected was Francis Bedle, who demurred and even refused to perform the mission. Finally, he gave his consent provided Richard McNemar should be his attendant. McNemar disapproved of the whole scheme and thought it should be passed over; but, being obedient to higher powers, he consented reluctantly. Together the two brethren rode on horseback through the principal street of Lebanon, waved their hats, and pronounced woe upon all persecutors. The same day they appeared on one of the streets of Dayton, riding rapidly, waving their hats, and pronouncing the blessings of God upon the

town and all its inhabitants. News of the action of the Shaker missionaries in Dayton spread upon the wings of the wind, over the banks and hills of the Miami and Mad rivers. The farmers regarded the Shakers as possessed of deep religious foresight. Dayton had made but slow progress. There were farmers who now believed the town, having been blessed by holy men of God, would become prosperous. Some rented and others sold their farms and moved to the town, giving it an impetus which has ever so continued. Of Lebanon and its enterprises, on the other hand, its local historian, in his 'Centennial Sketch,' has been forced to proclaim that its population has remained stationary for four decades."

Shaker worship has some peculiarities. The division of the sexes was maintained in the church with strictness. The churches usually are oblong, the men sitting at one end, the women at the other. The minister conducting the service would stand at one side of the building, but about midway from end to end.

Time was not considered in the worship, and any one who had a message or an exhortation was at liberty to deliver it. The church at Union Village, built in 1818, still stands, a marvel of workmanship. The place for worship was on the first floor. The second floor has rooms, some of which were occupied by the elders, others by the eldresses. A double stairway leads to this second floor, some lattice work in the wall of the closed stairway permitting the spiritual overseers to peep through in order to observe the conduct below.

"Jehovah's Chosen Square" was the designation of a spot of ground, a half acre in area, less than a mile northeast of the present church building. Here the people would gather in the summer season to enjoy the special outpouring of the Spirit. They would preach and sing and dance and receive revelations, and justify the common name of Shakers. At the close of a meeting at this place, which usually lasted about five hours, the participants would march to their respective homes.

Another special meeting was called "the Yearly Sacrifice." At this time all the people would confess their sins, the men to men and the women to women, and adjust all things that had not been right among themselves. These are said to have been seasons of great spiritual rejoicing, and that words unfitly spoken, and that deeds known and unknown, but of a wrong character, were confessed, forgiveness asked, and all spiritual life brought down to date without sin or iniquity, open or concealed.

A novel feature of Shaker worship was the dance. This was regarded as sacred, and as the first mode of divine worship. Its perpetuation was considered most acceptable to God and productive of blessings upon his people. Curiosity prompted many to attend these dances, and the conduct of observers sometimes was below the standard. MacLean says in his history that these public meetings were given up because of the conduct of students from the Lebanon University. One of these students, but who claims to have been

guilty of no misdemeanor, Mr. J. M. Griffith, a personal friend, furnishes by request the following account of the Shaker service:

"It was my privilege frequently during the summers of 1871 and 1872 to visit the Shakers of Union Village. We always tried to visit on the days when they performed their dance, as we called it, in connection with their Sabbath worship. On a Sunday morning, about nine-thirty, they would begin to assemble at the church. The women and girls, clad in their usual costumes, wearing the straight straw bonnet, would arrive in two-horse wagons, driven by one of the brethren, would alight and enter the chapel at their end of the building. The men in their broad-brimmed hats and sleeveless coats would come in wagons and enter the door near their end of the house. The meeting-house was about twice as long as wide; so, when divided in two parts, it would make two rooms about square. The elders, or preachers we would call them, would have chairs at one side between the women and men. At ten o'clock

the services would begin. The elders would talk or exhort quite at length, several taking turns in speaking for about an hour and a half, when they would arise and give the notice that their exercises would change. The women and girls would proceed to carry the benches in their end of the room and stack them up so as to give as much floor space as possible. The men would do the same, leaving the room with a good clear space. The singers were then asked to take their places. There were from twelve to twenty of them, about all young men. The women and men would form for the march, two and two, each party having its own end of the room; but, if the ring encircling the singers would be too crowded in twos, they would put three in line, or more if necessary. The older women came first, and on down to the little girls seven or eight years old. The men were formed in like manner, the older ones first, down to the little boys. Thus was formed a circle, half men and half women. At a given signal the singers would begin to sing, keeping time by

swinging both arms and rising on their toes. Then the procession would begin to move around and around, the singers keeping time with their hands and step with the music. You may imagine how the little ones would need to stretch and the taller ones to hold in for all to keep step together as they marched, especially as they made the turn at either end of the oblong circle. Yet it all was done decorously and with as much religious solemnity as any other part of the worship. They were courteous to all well-behaved visitors, and were free to answer questions and give any information sought."

At the present time the Shakers wear little distinctive garb, either men or women. However, the close-fitting bonnet generally is preserved, and some of the older ones retain the shoulder shawl, while a few of the women still older yet wear the customary dress of fifty years ago.

Time has worked changes in customs as well as in theological views and in ideas pertaining to property. For instance, back in

the sixties the question of insuring buildings arose, and on January 1, 1881, it was decided first at Union Village that some of the buildings should be insured. These newer steps do not indicate any lesser trust in God, but they reveal a willingness to use the means at hand for protection against loss. Time obliterates all mere human distinctions and brings all followers of the Christ into a harmony of view touching both religious faith and business affairs.

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Shaker Growth and Expansion

WITH the spread of the Shaker belief and the establishment of communities in New York, Massachusetts, New Hampshire, Connecticut, and Kentucky, this book cannot deal. Suffice it to say that the organization of the community at New Lebanon, New York, was the most important of all, for it ever since has been the seat of the central ministry. Here the elders have maintained their residence, and from this place have exercised an oversight of all things spiritual. These elders, in addition to appointing their own successors, usually have selected elders for the newer societies throughout the Western States, all of such, however, being ratified by the local communities over which they were to serve. The one first in the eldership holds a position something like that of a bishop with all his episcopal functions. The second man is supposed

to work in harmony with his superior. The first eldress occupies a corresponding position with regard to the women, though the general power is much more limited. The second eldress is associated with her in all things, but having the second place of power and influence.

To know the strange history of Union Village, one must go back to the year 1799, if, indeed, he can afford to stop short of John Calvin and his times. Then Cincinnati had less than five hundred people, and Kentucky supported more souls than did Ohio. Presbyterianism of the strictest predestination sort had taken a strong hold in Kentucky, and the Kentucky Synod had been organized. On the Gasper River, in Logan County, a powerful revival meeting began in the Presbyterian church, conducted by John Rankin. Thousands upon thousands of souls were converted amid the wildest demonstrations that have occurred in religious life on the American continent. Out of this revival three churches were planted in Kentucky and Ohio.

As revivals and predestination to heaven or hell do not fit together harmoniously, many preachers and laymen began to rebel at the rank Calvinism which had been preached. This so-called heresy permeated Cumberland Presbytery, of the Kentucky Synod, and it finally withdrew, or was helped to withdraw, and formed a church which now is known as the Cumberland Presbyterian. Beyond this, however, the Cumberland Presbyterians are not connected with the Shakers or with their Union Village settlement.

The new converts in Kentucky professed to receive revelations from heaven. They had visions, saw angels, and claimed to discern a new light from above. This assertion was made so frequently that the term "new light" was applied to them. This was an epithet of reproach, and never has been regarded an honor. Although some developments in the East were looking in the same direction, this Kentucky revival was the foundation in the western part of the country of what commonly is known as the "New

Light" Christian Church, subsequently named the "Christian Convention."

More and more trouble arose between the revivalists and the Calvinistic Presbyterians. Some of the former began to withdraw, and some of the latter helped them out. They were termed "schismatics" by the orthodox Calvinists, and as such withdrew unto themselves to hold meetings and to enjoy the special manifestations. For a time it looked like the Presbyterian Church of Kentucky would be destroyed. Indeed, it never has recovered from the shock it received from the "great Kentucky revival." The recognized leader of the schismatics was Barton W. Stone, who with his colaborers went everywere preaching this new faith. The Ohio River was crossed, and the half-dozen Presbyterian churches established in Ohio were visited and converts readily made. One of these churches went by the name of Turtle Creek. This stood at the present site of Union Village. The Presbyterian pastor was named McNemar, who, though suspected of being

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tainted with the new doctrine, was permitted to preach the gospel. The Turtle Creek church, pastor and people, went over almost bodily to the new faith. Thus the work spread, gathering converts everywhere.

The accounts of the "great Kentucky revival" were printed in all the newspapers. The Shakers about New Lebanon heard of the wonderful manifestations, and, through a sympathetic feeling, mingled perhaps with desire to gather into their own fold, sent a deputation of three men to visit the Kentucky and Ohio communities where God's power had been displayed so marvelously. These three men, John Meacham, Benjamin Seth Youngs, and Issachar Bates, started from New Lebanon at three o'clock on the morning of January 1, 1805. They were carried in a sleigh the first sixty-two miles, but after that traveled by foot, with one horse to carry their baggage. Passing through Philadelphia, Baltimore, and Washington, they entered Kentucky, where their course led them through Lexington, Abingdon, and Hawley.

About the first of March they arrived at a place called Paint Lick, and traveled thence to Cane Ridge, where Barton W. Stone, above mentioned, entertained them hospitably. From that point they turned their faces northward, crossed the Ohio, stopped at a church called Springdale, about ten miles north of Cincinnati, and then proceeded to Turtle Creek, where they arrived on March 22, having traveled 1,233 miles. They went to the home of Malcolm Worley, whose house stood on the present Shaker farm. Five days later Mr. Worley embraced the Shaker faith, declaring "that his heavenly Father had promised to send help from Zion," and adding, "I am glad that you are come." The second convert was Anna Middleton, a slave, which showed that the Shakers did not draw the color line. On April 24 following, Pastor Richard McNemar, wife, and children, were received into the Shaker church. And so followed the whole Turtle Creek church, together with nearly all the Presbyterian bodies which had gone over to the schismatics. Of

course, this success aroused antagonism. The same hard feelings which the Presbyterians had shown to the ones they called heretics were displayed by the latter toward the Shakers. The manuscript records that the Shakérs kept are filled with incidents of antagonism toward the Shakérs, some of which developed into the most severe persecution.

On the first Sunday at Turtle Creek these three missionaries read a letter sent from New Lebanon which, because of the important history now being made, is here reproduced:

"The Church of Christ unto a people in Kentucky and the adjacent States, sendeth greeting: We have a work of God among you—who worketh in divers operations of his power, for which we feel thankful, as we have an ardent desire that God would carry on his work according to his purpose. We know that God's work, as it respects the salvation and redemption of souls, is a strange work which he hath promised to bring to pass in the latter days. We also know that the

servants of God have been under sackcloth and darkness since the falling away of Apostolic Order, which from the time of Christ's ministry continued about four hundred years. Since that time anti-Christ has had power to reign in Christ's stead, and hath set up the abomination that maketh desolate, spoken of by Daniel the prophet, and which, according to the Scriptures, Christ has to consume with the spirit of his mouth, and destroy with the brightness of his coming. But not to tarry on those things, we will come to matters of the present day. The time being nearly finished, according to the Scriptures, that anti-Christ should reign, and time fully come for Christ to make his second appearance, God, out of his everlasting goodness and mercy to his creatures, in the fulness of his promises, raised up to himself witnesses and gave unto them the same gifts of the Holy Spirit that were given to the apostles in the day of Christ's first appearing. The light and power and gifts of the Holy Spirit were so convincing, especially in the first pillar, attended with

the word of prophecy in so marvelous a manner that every heart was searched and every rein of those that heard was tried. The loss of man and the work of salvation by Christ in the present witnesses appearing so únspeákably great that, although we had been a people that were greatly wrought upon by the spirit of God, and were looking for the coming of Christ, yet the light manifested in the witnesses showed us that we were unspeakably short of salvation, and had never traveled one step in the regeneration towards the new birth. For it showed us that it was impossible for those who lived in the works of natural generation, copulating in the works of the flesh, to travail in the work of regeneration and the new birth. And, as these witnesses had received the revelation in this last display of grace of God to a lost world, they taught and opened unto us the way of God which is a way out of all sin in the manner following: First, to believe in the manifestations of Christ in this display of the grace of God to a lost world; secondly, to confess all

our sins; and, thirdly, to take up our cross against the flesh, the world, and all evil; which counsel we, by receiving and obeying from the heart, have received the gift of God which has separated us from the course of this world and all sins of our knowledge, for twenty years past and upward.

"We, therefore, as servants of Christ and children of the resurrection, testify to all people that Christ hath made his second appearing here on earth, and the poor lost children of men know it not. We know there are among the wise and prudent of this generation who are looking for the coming of Christ in this latter day who entirely overlook the work of God as the ancient Jews did in the day of Christ's first appearing; for Christ has come and it is hid from their eyes and we marvel not at it, for Christ said, 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes.' But as the work of God which has wrought mightily in us to purify us from

the nature of sin has been progressive from step to step, as we were able to hear, from one degree to another, we cannot write particularly in this letter. We hope and trust you will be so far informed as will be necessary for your salvation. We feel union with the work of God that is among you as we have heard, and have a desire to communicate something to you that will be for your good. The light of God in the gospel has taught us the straight and narrow way that leadeth to life, and not only so, but has given us to see the devices of Satan that, from ages past down to this day, when God hath given his Holy Spirit to enlighten and convert the children of men, of sin, Satan would also work to heal their wounds slightly and to lead them into by and forbidden paths, if possible, to dishonor and destroy the work of God, even in them that God had enlightened and called to be his witnesses. We have had a great desire that some of you might have visited us before now, and we have been waiting for some time to know the mind of God in rela-

tion to you. We now, out of duty to God and our fellow creatures, have sent three of our brethren unto you; namely, John Meacham, Benjamin S. Youngs, and Issachar Bates, who, we trust, will be able to declare things more particularly, and to open unto you the way of life which is a way out of all sin—a way that the vulture's eye never saw and the fierce lion never passed. Receive them, therefore, as messengers of Christ and friends to your salvation."

This letter was written in the church at New Lebanon, New York, December 30, 1804, and was signed in behalf of the church by David Meacham, Amos Hammond, and Ebenezer Cooly.

It was read in the church whose name was changed later from Turtle Creek to Union Village, and which comes into possession of the United Brethren. The old building is not standing now, but the location of its successor is the same. Thus, within a few years, the Turtle Creek church belonged to the Presbyterians, the schismatics, and the Shakers.

While a new faith is calculated to draw the unstable unto its support, the gospel of the Shakers succeeded most admirably. Disciples generally come through the personal influence of the leader. The Shakers of Union Village were fortunate in having David Darrow appointed as their first minister, sent west in 1805 by the ministry at New Lebanon. He had not been on the ground long until Ruth Farrington was sent as the first eldress to stand in the ministerial lot with him. Darrow was one of the best leaders of early Shakerism. He was shrewd, tactful, aggressive, possessed of large executive ability, and maintained the confidence of all the people. By the end of 1805 the Shaker community numbered 370, having admitted sixty families and unmarried people of both sexes.

Buildings became necessary. The usual order of building is to have a central group, constructed on the dormitory style. The large brick building at Union Village will serve as an illustration. It is three and a half stories high, possessing full basement, finished from

top to bottom in cherry, constructed in "T" shape, equipped with wide halls with living rooms on either side, having an open stairway on either side of the main hall leading to the next story, and showing the best of workmanship and material throughout. This building has thirty-two rooms, besides the chapel on the second floor. In it 320 people have been housed, and there were ample accommodations for all. The living rooms are spacious, and were furnished with the best equipment when occupied by the Shakers.

Besides this home there were three other living places in this group, one of them constructed for a nursery. The church also was erected here, and school privileges provided for. This was called the center family, and still goes by that name. It was the custom to have a north family, a west family, a south family, and an east family, the different groups of buildings ranging from a quarter of a mile to a mile and a half from the center group. One of these clusters would be set aside for what was called the gathering order,

people coming into the Shaker faith but not yet having accepted its covenant provisions. Another would be chosen for the boys, another for the girls, and serving so until a change was deemed advisable in the resident arrangement. Sometimes those living at one family would be exchanged for those living at another family, as it was not considered wise for residents to become too closely attached to any one place.

And so the Shaker farm and membership were developed from the small beginnings in the home of Malcolm Worley. Worley's children withdrew from the Shaker community later, and at his death attempted to recover the property he had placed into the common treasury. By that time these center buildings had been constructed, and, if the sons had been successful, the community would have been well-nigh bankrupt; but the courts held that the covenant into which Worley entered at his conversion was binding upon his property.

The Shakers expanded in different directions. They went into the north part of Ohio, and, within eight miles of the public square of Cleveland, purchased a large tract of land and started a millennial colony. For about three quarters of a century this flourished, but was sold out for $316,000, and the remaining inmates transferred to other Shaker communities. This was called North Union, or, the union north from Union Village. Messengers went over into Adams County, Ohio, and established another community, which they called East Union, meaning east from Union Village. Likewise, South Union was in Kentucky, and West Union in Indiana. About 1822 or 1823, the Watervliet Society, east of Dayton about six miles, was established and named for the original society in eastern New York. It was ordered dissolved by the New Lebanon ministry in the last decade, and most of its inmates were removed to Union Village, some of them having come from North Union at the dissolution of that body. The White-

water Society, near Harrison, Ohio, is being conducted still. There are no Shaker communities in Indiana, and the remaining one in Kentucky is nearing the close of its earthly pilgrimage.

The Shakers are splendid judges of soil. Doctor Orton, former geologist of the State of Ohio, now deceased, said that this land at Union Village is the best in the State. Elder David Darrow found it immensely productive, and in his reign of twenty years, from 1805 to 1825, the society enjoyed great prosperity. Four of the buildings of the center group still standing were erected during his administration. The large office building, said to be the finest in the State, was constructed in 1810-11. The residence, afterward used as a post-office, was built in 1811. The meeting-house was constructed in 1809, but reconstructed in 1818, and still stands. The large nursery and apartment house, in which a modern laundry now is installed, was added in 1819. Other buildings were erected, which, including barns, number more than fifty.

Land was bought, and other received by donations from time to time, which finally aggregated 4,500 acres. When the writer first visited the farm some of the ground had been sold, the remainder comprising 4,005 acres. No change has been made in the boundary line since, so that the United Brethren Church takes over the entire place of more than four thousand acres, with its equipment of above fifty buildings.

When David Darrow died he left a membership of about five hundred. His reign was succeeded by a period of uncertainty and danger, which continued for four years, marked with schism, revolt, and rebellion. During this term the West Union Society in Indiana broke up on account of malaria, and Union Village received a portion of its membership.

The largest accretion to the Shaker ranks at any one time followed what was called the Miller excitement. The Millerites were composed of a large number of people, with headquarters in Cincinnati, who had set a time for the reappearing of Christ. Several successive

dates were fixed, but they failed to bring forth the expected or desired appearance. There was one particular day, about 1846, when the Christ was sure to come. An ex-mayor of Lebanon espoused the Millerite faith, went to Cincinnati, taking along his ascension robe, expecting to enjoy translation to heaven at a certain moment. Owing to a failure of human plans to connect with divine purposes and power, this did not happen. The man said later that he fully expected to ascend to heaven in that particular robe on that special day. These are matters of well-known history, somewhat ludicrous now, but of moment at the time.

The Millerites were very despondent because of the miscarriage of their plans about the end of the world. Like Jonah with the destruction of Nineveh, they were sorry that things were not annihilated according to their expectations. In this disturbed state of mind, they received some representatives of the Shaker community. These messengers, improving the psychological moment, taught

the Millerites that Christ already had come the second time in the person of Ann Lee. A number of Millerites believed, and it resulted in the addition of two hundred converts, a large part of them coming to Union Village, some to Whitewater.

The turning point in Shaker prosperity is set at about sixty years ago, particularly in the western communities. Several reasons may be assigned. In the first place, opposing marriage, they cannot reproduce themselves, and must depend upon proselytes from the world to maintain their spiritual order. Again, being a communistic society, the Shakers require that all people give up their individual possessions and ambitions as such. Again, some bad people, seeing an opportunity to get control of large amounts of money without rendering a strict account, came in with evil hearts and defrauded to unknown figures. Again, in a community of this kind everything depends upon the wisdom of the leader, and sometimes the Shakers have not been blessed with that kind of spiritual and tem-

The Shaker Meeting House, Constructed in 1818, a Prominent Building of the Center Group.

Erected as Living House and Nursery in 1819. A Modern Laundry Now Installed in Rear Part.

poral guidance. Though being opposed to war, some deserted the village for the front, others were drafted, and this had a deleterious effect. Underneath other causes, some of the leaders are convinced that lives of sex separation are not in accordance with the divine order of things, and have lost their spirit of aggressiveness. Statistics have not been kept to show the growth and the decay of the Shaker communities, but it is safe to say that they never reached ten thousand at any time in the United States. Their number is estimated now at about six hundred.

One of the interesting missionary expeditions of the Shakers began March 17, 1807, when David Darrow, Richard McNemar, and Benjamin S. Youngs set out in search of the Shawnee Indians, and six days later arrived at their village, now called Greenville, Ohio. According to the manuscript record, the missionaries rode up to a large frame house, about forty by one hundred and fifty feet in size, surrounded by a half-hundred smoking cottages. Some men standing be-

fore the door were saluted, and the visitors were directed to a wigwam where a man could speak English. After asserting that feelings were friendly toward the pale face, and that red men and white men are brothers, the following conversation occurred:

"Where are your chiefs? We wish to have a talk with them."

"They are about four miles up making sugar."

"What are their names?"

"Lal-lu-et-see-ka and Te-kum-tha."

"Can any of them talk English?"

"No, but there is a good interpreter there, George Bluejacket. He has gone to school and can talk and read well."

"What is that big house for?"

"To worship the Great Spirit."

"How do you worship?"

"Mostly in speaking."

"Who is your chief speaker?

"Our prophet Lal-lu-et-see-ka. He converses with the Great Spirit and tells us how to be good."

Thus the Indians over whom presided the great war chief Tecumseh were acquainted with religious matters. They made several visits to the Shaker village, and nothing is on record except what is favorable to the religious life and the honesty of the redskins. It is not recorded that any of them adopted the Shaker faith.

In one hundred and seven years the Shakers at Union Village have had eleven persons who were first in the ministry. After the interregnum, 1825-1829, Solomon King held the place from 1829 to 1835. David Meacham succeeded him, and continued one year, appointed by his predecessor. It is said that he lived "in the meeting-house." Free-gift Wells ruled as first minister from 1836 to 1843, appointed by the eastern ministry. With the consent of the ministry at New Lebanon, he resigned in favor of John Martin, who reigned from 1843 to 1859. He was released by a representative from the eastern ministry, who named Aaron Babbitt, who presided over the spiritual affairs from 1859

to 1868, embracing the dangerous period of the Civil War. He also lived in the meeting-house. Amos Parkhurst was appointed by the New Lebanon ministry, and was at the head of Union Village affairs from 1868 to 1875. In the latter year William Reynolds began his oversight at Union Village, appointed by a representative from the East, and continued until 1881. Then Mathew C. Carter, chosen by the eastern ministry, sanctioned by the Union Village church, ruled until 1890. Then came the memorable and disastrous reign of Joseph R. Slingerland, who began in 1890 and continued twelve or fifteen years. It was one of the worst governments, from the standpoint of temporal prosperity, to which any communistic order ever submitted. Slingerland's successor, I believe, removed to Whitewater, and the place since has been vacant. The great tract of land purchased in the South under Slingerland, the hotel venture in Minneapolis, and the general recklessness with which money was taken care of threw heavy financial respon-

sibility upon the shoulders of James H. Fennessey, who became manager of the farm after Slingerland. The real estate at Watervliet was so heavily in debt that a mortgage of $40,000 had to be placed upon it to preserve the property, this being furnished by Denison University. The State now owns this land, and will use it for a hospital.

The development of the Shaker community depends almost wholly upon the personality and the executive ability of the chief man in charge. Prosperity or decline has been noted nearly all these years according as the chief elder was able to push things forward or was compelled to let matters take their own course. But the time came when the very best of leaders failed in a task which society regards as out of harmony with the divine order and process.

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Shaker Life and Customs

PRECEDING chapters have named some distinguishing characteristics of the Shaker life. First, and most important, is its universal communistic order. Second, is the celibate condition in which men and women live, reaching even to the separation of husbands from wives.

It may be inferred from the foregoing chapters that the Shakers are industrious, frugal, simple minded as opposed to ostentatious, and genuinely honest. In all their work, their words, and their aspirations, these traits show forth as though deeply embedded in their very natures. Locations were selected with a view to developing various industries. The Turtle Creek Presbyterian church, which appeared in the first chapter, was so named because of its proximity to Turtle Creek. This stream possessed fine opportunities for a mill pond, with necessary

dam and race for the grinding of flour. Shaker locations always were sought with a view to practical activity and life. At Union Village thousands of barrels of flour were manufactured, and at another water-power location on the same ground thousands of feet of lumber were sawed. The water at the mill pond served also for fish. Factories were established, and brooms, stoves, chairs, beds, cupboards, and similar articles were made right on the ground. The stamp of Shaker manufacture was a guaranty for good material and splendid workmanship. Garden seeds were raised and sold throughout the entire section, many people thinking that seed would not grow unless it was purchased of the Shakers. For several years routes were laid out reaching across the Mississippi River, the drummers from Shakertown carrying garden seeds, discovering purchasers everywhere, and making a good profit. This was discontinued later, according to the records, because the brilliant colors on seed packets put up by other firms attracted the attention

of buyers away from the unpretentious yellow and brown packets of the Shakers. Cane molasses was an article of manufacture, and tons of sugar were made from the maple trees. Thousands of sugar trees were native to the land, and in one year five thousand pounds of sugar were made from the sap they yielded. Fifteen thousand bushels of wheat have been raised in one year. Bonnets, baskets, perfumes, wines, and medicines were placed on the local market and attained more than a local reputation. The Shaker sarsaparilla carried with it its own guaranty of purity. The same was true of peppermint and other essences. The present laundry building, erected for a nursery, used to be stacked with wagon loads of rose bloom, from which an attar of roses was extracted for the trade. These roses were cultivated very extensively on the farm.

This diversified industry required excellent barns and workshops. Everything that the community needed was made right on the ground, and a large quantity was left over

for outside trade. The Shakers living at Watervliet rented stalls in the Dayton market house, and took their produce there for sale. They entered contests at the county fairs and carried away prizes. One entry in the journal under the date of September 16, 1857, says, "Finished burning 120,000 bricks at $2 per thousand."

The Shaker farm supports six hundred cattle, with a corresponding number of hogs. Sheep have been raised extensively, with sufficient horses to carry on the farm work. In the writer's possession is a photograph of fifty-eight cattle, mostly Polled Angus, which was taken on the Shaker farm, March 1, 1910. All these were bred, reared, and fed on the Shaker farm, and brought $4,700 in cash, being sold for export. Farmers have known where to go when they wished to tone up their stock or change the strain of blood.

No distinctive garb now marks the Shakers. The shoulder kerchief is about a yard square, home-made, woven from excellent material, and is used more for comfort than religion.

The white cap generally is worn by the women. The regulation bonnet was made of a material resembling straw, yellow in color, extending far in front of the face, with a silk apron behind. Formerly the men were clean shaven. Then short side whiskers began to make their appearance. Now any style is allowable, though the majority still maintain the smooth face. The men wear any kind of clothing they desire. Their collars are chosen without regard to rule, and they wear or discard the necktie as it suits their individual pleasure.

The sex separation line has been manifest in table habits. Generally two dining rooms have been maintained, one on either side the main hallway, for men and for women respectively. The old custom of kneeling before taking a place at the table has ended, but the meals usually are eaten in solemn silence. No one who has been a guest at a Shaker settlement has any fear that they ever will starve, or even live on short rations. The very best of food is prepared, and in quanti-

ties sufficient to satisfy any appetite. Besides, the quality of the cooking cannot be surpassed by any one anywhere.

The designing and the unscrupulous have taken advantage of the well-known hospitality of the Shakers. In the prosperous days of Union Village no visitor ever was turned away. The Sabbath day became an established occasion for the gathering of outsiders, ostensibly to attend the services, but in reality to enjoy a square meal at the expense of the believers. As many as five hundred people have taken dinner at the Shaker homes on a single Sunday.

The Shakers always have been temperate, although there has been little legislation on meats and drinks. Liquor as a beverage always has been disapproved. In 1843 Sunday meat was put under the ban. In 1848 all the hogs were sold except a few to consume the waste from the settlement kitchen, but the swine did not remain long in disfavor. At my first visit to the farm there were six hundred hogs on the place. Every person is to

be his own judge now as to the eating of meats. Notwithstanding the Miami Valley is a great tobacco country, no tobacco ever has been raised on the Shaker premises; yet there is no law against its use by members of the community. The weed is used by but few inmates of the homes, and that in extreme moderation.

A sane position on the use of drugs has been maintained, as would be supposed from manufacture of medicines previously narrated. For about eighteen years a Lebanon physician has been retained by the Shakers, who visits the settlement twice every week, and oftener should the condition of any of the brothers and sisters make it necessary. The patients prefer to remain at Union Village, though having the privilege of going elsewhere for treatment. Some have been taken to hospitals in case local nursing was not sufficient for recuperation or for comfort.

Marked simplicity is observed at funerals. Services are held over a dead body, any one being permitted to speak of the virtues of

the departed if so impelled. The early graves were unmarked by slab or stone of any kind, not even a wooden stake or board designating the place. Later, rough stones were used, with the initials of the brother or sister carved thereon. But the customs and conditions at Shaker cemeteries in more recent years have become similar to those in other burying grounds. There are two old Shaker cemeteries on the farm at Union Village, but for several years all interments have been made in the general burying ground at Lebanon. The Shakers frown upon mourning or any garb of mourning as being unphilosophic and contrary to their spiritual belief.

The temporal affairs of a Shaker community are cared for by deacons. Those in highest authority, selected to manage the real estate, sometimes are called office deacons, or official deacons, or acting trustees, or trustees. They are appointed by the ministry, selected because of supposed fitness for their places, and are the agents in the buying or transfer of any ground. Under these chief deacons,

or trustees, are similar bodies of subordinate rank. These take charge of the family matters, such as purchasing or dispensing food, or the direction of any kind of work. Men are selected for the male contingent and women for the female portion. The names of the ministry, elders, trustees, and family deacons in 1830, as taken by MacLean from the manuscript record and published, are as follows, an illustration of the method in vogue for over a century:

"Ministry, Solomon King, Joshua Worley, Rachel Johnson, Nancy McNemar; elders at center house, Daniel Setting, Andrew C. Houston, Eliza Sharp, Molly Kitchell; elders at brick house, William Sharp, James McNemar, Anna Boyd, Caty Rubert; elders at north house, Abner Bedelle, Joseph C. Worley, Charlotte Morrell, Betsy Dunlavy; elders at south house, Stephen Spinning, Daniel Davis, Elizabeth Sharp, Nancy Milligan; elders at west brick house, Eli Houston, John Gee, Junior, Caty Boyd, Charity Slater; elders at square house, Nathaniel Taylor,

Clark Valentine, Malinda Watts, Martha Houston; elders at east house, James Smith, Jacob Holloway, Anna Bromfield, Peggy Knox; trustees or office deacons, Nathan Sharp, Henry Valentine, Ithamar Johnson, Polly Thomas, Betsy Dickson; family deacons, Thomas Hunt, William Davis, Amos Valentine, Daniel Miller, William Runyon, Samuel Holloway, Jesse Legier, Betsy Wait, Betsy Patterson, Rachel Duncan, Susannah Miller, Jenny Slater, Janna Woodruff, Esther Davis."

It is noted in the above list of names of officers that an equal number of men and women are chosen for the various places, in harmony with the theological idea that the male and female elements exist in the Deity. This enumeration of houses also represents the style of life immediately after the interregnum of four years, which was noted in the preceding chapter.

Whatever monotony there was in Shaker life was relieved by the visit of distinguished persons. On June 16, 1825, Henry Clay was

received at Union Village, and his visit was repeated two days later in the company of other persons from Lebanon. On the twenty-second of the same month, Governor George Clinton, of New York, Governor Morrow, of Ohio, General William Henry Harrison, and others who had been attending the celebration of the opening of the Miami Canal at Middletown, looked over the farm and communed with the membership. On May 2, 1826, the duke of Saxony, with his retinue, paid the community a visit. Governor Judson Harmon, the present chief executive of Ohio, and his successor, James M. Cox, know the community well. The latter was raised in a United Brethren home, was the first one to attach his name to the incorporation papers for the Orphanage and Home, and gladly gives his time and service as a trustee of the philanthropic institution which the United Brethren Church purposes to conduct on the ground made sacred by the honest, industrious, and frugal life of as upright people as ever gathered together to serve God in their own peculiar way.

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Shaker Persecution

RELIGIOUS persecution has been most bitter. An exclusive sect showing the peculiarities of the Shakers perhaps should not expect to go forward free from the antagonism of the world and wickedness. Their history reveals an abundance of cold-blooded plotting and studied antagonism of many forms which ought to find no place in the conduct of so-called Christian men.

Ann Lee had not been in America very long until she was cast into prison. Her pronounced opposition to service in the Revolutionary War, inasmuch as she had come from England recently, stamped her as a sympathizer with King George in the eyes of patriotic Americans, and she was thrust into jail. The same anti-war spirit being shown in 1813, when our country was at war with England again, five persons at Union Village were drafted into the American army, and

two from the Indiana society. Though required to join a detachment at Lebanon, they were furloughed three days later. A week afterward they were marched to Dayton under charge, and four days subsequently they returned home. However, on October 1, they were taken to Lebanon again under pretense of having deserted, and on the third were marched to Xenia, thence to Franklinton, and thence to Sandusky. As no amount of persuasion could compel them to shoulder arms, they were discharged on November 24, and returned home, to the great joy and rejoicing of their brothers.

The same spirit of oppression was attempted at the opening of the Civil War. Some of the younger members were seized with the war spirit and ran off to smell powder. Others were drafted, and fines were imposed for not attending general muster. At New Lebanon, New York, the political wires were crossed, and a strange procedure resulted. Through the scheming of Samuel J. Tilden, the entire local conscription at New

Lebanon fell on the Shakers. Secretary of War Stanton, who had lived in Ohio and knew the Shakers, decided that they should be furloughed as fast as drafted, and this order afterwards was confirmed by President Abraham Lincoln.

The Shakers were consistent in their opposition to war. When pressed into service, they refused pensions, and also grants of land for military duty. MacLean says, quoting from manuscript records, that they observed national proclamations for thanksgiving or fasting and prayers, yet were not unmindful of the distress caused by the conflict of war. Cincinnati held a sanitary fair in 1863, and the Shakers contributed one and one-fourth barrels of tomato catsup, one barrel of sauer kraut, five barrels of dried apples, one barrel of green apples, four and one-half bushels of dried sweet corn, eight dozen brooms, five boxes of garden seeds, ten gallons of gooseberry sauce, and five gallons of apple preserves, representing an estimated value then of $158.50.

Perhaps the most dangerous persecution was from mobs, the most serious of which was formed in 1810. In describing the events of this day we let another speak: "The first mob that assembled at Union Village was on Monday, August 27, 1810. The mob consisted of a body of five hundred armed men, led by officers in military array, preceded and followed by a large concourse of spectators of all descriptions of people, estimated at nearly two thousand in number, whose object was to witness a conflict between the military and a few harmless and defenseless Shakers. Among this great concourse were many who were friendly to the society, and whose only wish was to prevent mischief and preserve peace; but the far greater number were either entire strangers or decided enemies, who came to support the military in case of necessity. Many of these were armed in mob array, some with guns and swords, some with bayonets fixed on poles or sticks of various lengths, and others with staves, hatchets, knives, and clubs. These formed a

motley multitude of every description, from ragged boys to hoary-headed men, exhibiting altogether a hideous and grotesque appearance. This ruthless assemblage gathered for the purpose of infringing on the rights of conscience, and in the public press of that day was called, 'An expedition against the Shakers.'

"This extraordinary proceeding was agitated first principally through the instrumentality of one John Davis, John and Robert Wilson, and John Bedle, apostates, who had become bold in wickedness and false accusations against their former coreligionists, whereby those who had long waited for false witnesses to accuse the Shakers of something criminal seized the opportunity to accomplish their purpose."

Some members of this mob, while it was in process of organization, attended religious services August 26, including Captain Robinson, who avowed that they would be on the ground the next day for the purpose of violence. The Shakers continued at their usual

occupations on Monday morning as though nothing was expected to happen. Strangers who were drawn thither by curiosity and expectation began to arrive at eight o'clock. It was not until one o'clock that the troops entered the village, going south on the Dayton road, marching in order, and halting in front of the meeting-house. Among the charges preferred was that a boy had been murdered by the Shakers and the fact kept secret. The boy was produced alive and well, looking as though he had been enjoying three square meals a day. One demand was that some children at the Shaker settlement should be given up to their grandfather. The Shakers replied that the mother, under whose care the children were, seemed to them to have the greatest right to her own offspring; besides, the children were under the authority of their mother, and the Shakers as such had no control over them whatever. But the mob was bent on violence, and intended to wreak vengeance of some kind for fancied grievances. Some of the men and women of the

village were struck with clubs and whips and knocked to the ground. There would have been bloodshed had it not been for a few courageous souls who stepped out on the side of the persecuted people and demanded that they be given a fair show and a square deal. The mob leaders had decided to drive the Shakers out of the community, and Major Robinson harangued his followers to that effect, declaring that they must leave by the first of December or suffer the consequences. On this proposition he voted the mob, and was answered by uplifted hands and a general yell of approval. Miss Liddell, the oldest member at present, says that it was necessary for some of the Shaker leaders to go among their people and give firm counsel about non-resistance, else they would have taken things into their own hands and handled some members of the mob roughly.

The Western Star, published at Lebanon, Ohio, at this time was particularly bitter against the Shakers, and came out in its next issue with a story entitled, "Expedition

Against the Shakers." How different its bearing at the present time! On November 1, 1912, when the writer was at Union Village with about forty friends, the editor of the Western Star also was there, regarded and received as a friend. It has been his custom to publish nothing in regard to the Shakers which has not received the approval of their leaders. In accordance with this custom, he requested something authoritative regarding the purpose of the United Brethren Church touching the community and the institutions it proposes to establish on the grounds. On December 3, 1817, two members of the community went to Columbus to present a protest to the legislature against Editors Van Vleet and Cameron of the Western Star, and others on account of persecution. This antagonism, however, gradually died away, and the changed policy of the paper has been maintained ever since.

There were subsequent mobs in 1813, 1817, 1819, and in 1824. Most of them had to do with getting some disciples out of the com-

munity who were said to be detained forcibly against their wills. In every case the mob retreated without making its charges good, and the Shakers vindicated themselves in the eyes of their persecutors, as well as in the estimation of the public.

Another species of persecution was of the legal character. An oppressive law was enacted January 11, 1811, which was aimed at the property rights of men who joined the Shakers, and as a consequence turned over their property to the society. This was claimed to be a violation of the covenant of marriage. Two sections from this law are reproduced here as follows:

"Be it further enacted, that all gifts, grants, or devises of money or property, real or personal, which may be made by any man as aforesaid, violating the marriage covenant, to such sect as before described, or any members of such sect, which may tend to deprive his wife or children of that support to which they are entitled, according to the true intent and meaning of this act, shall be utterly void; and

all money or property so given, granted, or devised, may be recovered at the suit of the party injured.

"And be it further enacted, that if any person shall, with an intent of causing any married man or woman to renounce the marriage covenant, or abandon their wives, husbands, or children, entice or persuade such person to join any sect, or denomination of persons whatever, whose principles and practice inculcate a renunciation of the matrimonial contract, or the abandonment of wives and children, or either of them, contrary to the true intent and meaning of the marriage institution, shall, on conviction thereof, be fined in any sum not exceeding five hundred dollars, at the discretion of the court having by law jurisdiction; and that all fines incurred under this section shall be paid into the treasury of the proper county for the use of the same."

The Shakers have suffered from the Presbyterians, the so-called schismatics, and even the Quakers. These things were incidental

Fifty-eight Head of Cattle, Mostly Polled Angus, Raised and Fed on the Shaker Farm. Sold for Export, March 1, 1910, for $4,700. Picture Taken in Barnyard of East Family Group of Buildings.

The Pride of the Stables and Mr. Moore S. Mason.

to a religious communistic life, and perhaps should not be held against the oppressors. The Morgan raid during the Civil War affected the society somewhat at Whitewater, though greater depredations occurred a few miles distant. Storms have been unfavorable, and buildings destroyed by floods. Unprincipled rascals have regarded the Shakers as "easy," and have cheated them out of thouands of dollars.

Some frauds were on the inside. Time after time schemers have come to the village, and have professed conversion to Shaker faith solely to secure appointments as trustees. This meant the handling of funds; and the hidden purpose was to abscond with a lot of money that had been accumulated by the industry of honest but unsuspecting folks. It was pretty safe to follow this method, because the Shakers were opposed to going to law to recover property. A few actual incidents may be cited here:

A man came to Union Village under the significant name of Lorenzo Dow Dobbins,

presumed to be fictitious to inspire confidence. Consequent upon practiced shrewdness, he was advanced to a high degree, and in four months decamped with $1,500. A few years ago Mr. Fennessey received word that some sheep were being loaded on a car at Monroe Station, near Union Village, and that they looked like the sheep of the Shaker farm. The informant said there were thirty-eight head. It happened that Mr. Fennessey had counted and marked all his sheep just a day or two before. Lining them up, he discovered that thirty-eight were missing. Wiring to Cincinnati to hold the car and arrest the man, passage was taken for the Queen City. No one appeared during the entire night, but at eight in the morning a man came into the hotel to secure a buyer for the car of sheep. He was recognized as one who had been entertained recently at the village. Mr. Fennessey's ideas about helping other people to observe the law are somewhat different from those of his predecessors. The man was arrested, but re-

leased on a bond of $500, which he jumped; but the sheep came back.

Cattle have been stolen time after time by the assistance of some one on the inside. In 1890 an official stole a whole drove, worth about $750. He was captured in the State of Washington and given a penitentiary sentence; but the cattle did not come back. On one of the farms three defalcations in ten years are recorded. There are records of many fires also. As if to vary the experiences of the settlement, a member felt it his duty to burn a lot of the buildings, and was caught in the act. There is a record of six burned buildings in four years. At one time all the buildings of the south family were reduced to smoke and ashes. It is strange that even Shakers allowed themselves to be imposed upon to such an extent.

Investing poorly, stealing, defrauding, squandering money, litigation, cheating, are a few of the ways the Shakers have been deprived of money earned by constant and devoted industry.

Out of the fires of persecution there came a refinement of life. But no greater degree of purity can atone for the scores of animals that were burned alive in the barns set on fire by heartless men, as cruel as any who ever drew the breath of life; moreover, the most of them having been the recipients of kindness at the hands of the Shakers themselves.

DO IT NOW.

For the reader, or for his friend who loves the people Jesus loves.

On ....., 191...., I agreed to pay $.....
to the **United Brethren Orphanage and Home,** located at Union Village, near Dayton, Ohio.

On ....., 191...., I paid the above subscription.

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This book has not filled its entire purpose while this blank remains unused. If money is sent, mark, "PAID."

Shaker Covenant

ONE became a member of the Spiritual Order of the Shakers when he signed the regular covenant. This implied that the applicant was twenty-one years of age, was willing to engage in the communistic life as regards property rights, and to live in strict celibacy. Any history of the Shakers has greater value if their covenant, or their constitution, as it was called, is understood. The records make no detailed mention of the covenant between the parent society at New Lebanon and the adjunct societies until 1829, at which time a general letter was sent from the East, accompanied by the covenant. This was read to the Shakers at Union Village on December 27 of that year, and on the last day of 1829 it was signed by the church members.

The letter recounts the method God used in governing his people in Old Testament and New Testament times, and argues from that for the divine appointment of elders through

representatives as outlined in chapter one of this volume. It attempts to show the necessity for elders, deacons, and trustees to conduct properly the spiritual and business affairs of the Shaker community. "Divine providence," it says, "for wise purposes has permitted all earthly government in some way or manner to emanate from the people; but, whenever Infinite Wisdom has seen fit to establish a spiritual or religious government for the benefit of his covenant people, it has necessarily originated from divine appointment; and its continuance has been signally blessed by an overruling providence." The letter makes claim that "the written covenant is but a transcript of the internal principles and law of Christ which govern and protect this society."

This new covenant of 1829 was to take the place of one signed sixteen years previously, the necessity for renewal being seen in the "many trying scenes" and the "much valuable experience in things spiritual and temporal" which had been woven into the

history of Shakerism. As a sample of Shaker logic, and for better understanding of Shaker principles and government, this renewed covenant or constitution is reproduced in full:

PREAMBLE.

We, the Brethren and Sisters of the United Society of Believers (called Shakers), residing in the County of Warren, and State of Ohio, being connected together as a religious and social community, distinguished by the name and title of—The Church of the United Society at Union Village, which for many years has been established, and in successful operation under the charge and protection of the Ministry and Eldership thereof:—feeling the importance of not only renewing and confirming our spiritual covenant with God and each other, but also of renewing and improving our social compact, and amending the written form thereof:—do make, ordain and declare the following Articles of agreement as a summary of the principles, rules and regulations established in the Church of said United Society which are to be kept and maintained by us, both in our collective and individual capacities, as a Covenant, or Constitution, which shall stand as a lawful testimony of our religious Association before all

men, and in all case of question in law, relating to the possession and improvement of our united and consecrated interest, property and estate.

Article I. the Gospel Ministry.

We solemnly declare to each other and to all whom it may concern, that we have received, and do hereby acknowledge as the foundation of our faith, Order and Government, the testimony or Gospel of Christ, in His first and second appearing; and we do hereby solemnly agree to support and maintain the same as administered by the Founders of this Society, and kept and conveyed through a regular Order of Ministration down to the present day; And although (as a religious society) we are variously associated, with respect to the local situations of our respective Communities; we are known and distinguished as a peculiar people, and consider and acknowledge ourselves members of our general Community, possessing one faith, and subject to the administration of one united and parental government, which has been regularly supported from the first foundation pillars of the Institution, and which continues to operate for the support, protection and strength of every part of the Community.

Section 2. Their Order and Office. We further acknowledge and declare, that for the purpose of promoting and maintaining union, order and harmony throughout the various branches of this Community, the Primary authority of the Institution has been settled in the first established Ministry at New Lebanon, there to rest and remain as the general center of union by all who stand in Gospel relation and communion with this society. The established order of this Ministry includes four persons, two of each sex.

Section 3. Perpetuity of Their Office and How Supplied. We further acknowledge and declare, that the aforesaid primary authority has been, and is to be perpetuated as follows, namely that the first in that office and calling possess the right, by the sanction of Divine Authority, given through the first Founder of the Society, to appoint their successors, and to prescribe or direct any regulation or appointment which they may judge most proper and necessary respecting the Ministry, or any other important matter which may concern the welfare of the Church or Society subsequent to their decease.

But in case no such appointment or regulation be so prescribed or directed, then the right to direct and authorize such appoint-

ment and regulations devolves upon the surviving members of the Ministry in Counsel with the Elders of the Church, and others, as the nature of the case, in their judgment may require. Such appointments being officially communicated to all concerned, and receiving the general approbation of the Church, are confirmed and supported in the Society.

Section 4. The Ministerial Office in the Several Societies or Communities. We further acknowledge and declare, covenant and agree that the Ministerial Office and authority in any Society or Community of our faith, which has emanated, or may emanate, in a regular line of order from the center of union aforesaid, is, and shall be acknowledged, owned and respected as the Spiritual and primary authority, of such Society or Community, in all matters pertaining to the Ministerial Office. And in case of the decease or removal of any individual of said Ministry, in any such Society, his or her lot and place shall be filled by agreement of the surviving Ministers, in counsel with the Elders of the Church and others, as the nature of the case may require, together with the knowledge and approbation of the Ministerial authority at New Lebanon aforesaid.

Section 5. Powers and Duties of the Ministry. We further acknowledge and declare, that the Ministry being appointed and established as aforesaid, are vested with the primary auhority of the Church and its various branches; hence it becomes their special duty to guide and superintend the spiritual concerns of the Society, as a body of people under their care and government; and in connection with the Elders in their respective families and departments, who shall act in union with them, to give and establish such orders, rules and regulations as may be found necessary for the government and protection of the Church and Society within the limits of their jurisdiction; and also to correct, advise and judge in all matters of importance, whether spiritual or temporal. The said Ministry are also invested with authority, in connection with the Elders aforesaid, to nominate and appoint to office Ministers, Elders, Trustees and Deacons, and to assign offices of care and trust to such brethren and sisters, as they, the said Ministry and Elders shall judge to be best qualified for the several offices to which they may be appointed;—And we hereby covenant and agree that such nominations and appointments being made and officially communicated to those con-

cerned, and receiving the general approbation of the Church as aforesaid, or the families concerned, shall henceforth be confirmed and supported until altered or revoked by the authority aforesaid.

ARTICLE II. INSTITUTION OF THE CHURCH.

Section 1. The Object and Design of Church Relation. We further acknowledge and agree, that the great object, purpose and design of our uniting together as a Church or body of people in social and religious compact, is, faithfully and honestly to occupy and improve the various gifts and talents, both of a spiritual and temporal nature, with which Divine Wisdom has blest us, for the service of God, for the honor of the Gospel, and for the mutual protection, support, and happiness of each other, as Brethren and Sisters in the Gospel, and for such other pious and charitable purposes as the Gospel may require.

Section 2. Who Are Not Admissible Into Church Relation. As the unity, purity, and stability of the Church, essentially depend on the character and qualifications of its members; and as it is a matter of importance that it should not be encumbered with persons not duly qualified for that distinguished relation:—therefore, we agree, that no member of any

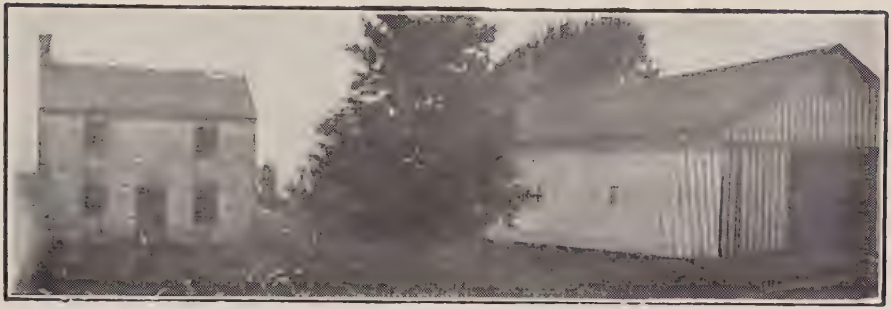
company or association in business or civil concern; no copartner in trade; no person under any legal involvement or obligations of service; no slave nor slave-holder, shall be deemed qualified for admission into the covenant relation and communion of the Church.

Section 3. Preparation for Admission into the Church. In order that Believers may be prepared for entering into the sacred privilege of Church relation, it is of primary importance that sufficient opportunity and privilege should be afforded under the ministry of the Gospel, for them to acquire suitable instruction in the genuine principles of righteousness, honesty, justice and holiness; and also that they should prove their faith and Christian morality by their practical obedience to the precept of the Gospel, according to their instructions. It is also indispensably necessary for them to receive the uniting Spirit of Christ and to be so far of one heart and mind, that they are willing to sacrifice all other relations for this sacred one. Another essential step is, to settle all just and equitable claims of creditors and filial heirs; so that whatever property they possess may be justly their own. When this is done, and they feel themselves sufficiently prepared to make a deliberate and final choice to devote themselves wholly, to the service of

God, without reserve, and it shall be deemed proper by the leading authority of Church, after examination and due consideration, to allow them to associate together in the capacity of a church, or a branch thereof in Gospel order; they may then consecrate themselves, and all they possess, to the service of God forever and confirm the same by signing a written Covenant, predicated upon the principles herein contained, and by fulfilling on their part, all its obligations.

Section 4. Admission of New Members. As the door must be kept open for the admission of new members into the Church, when duly prepared, it is agreed that each and every person who shall at any time after the date and execution of the Church Covenant, in any branch of the Community, be admitted into the Church, as a member thereof, shall previously have a first opportunity to obtain a full, clear and explicit understanding of the object and design of the Church Covenant, and of the obligations it enjoins on its members. For this purpose he or she shall, in the presence of two of the deacons, or acting Trustees of the Church, read said Covenant or hear the same distinctly read; so as to be able, freely, to acknowledge his full approbation and acceptance thereof, in all its parts. Then, he, she,

Some Buildings of the North Family. A Model Home for Boys.



Carriage Barn at Center Family. Old House Preserved as Relic.

James H. Fennessey, Local Trustee.
Manager of Shaker Farm.

Rear View of Residence Erected in 1811,
Later the Post Office. Probable Home
of Superintendent.

Water Tower, Supplying Needs of
Center Family.

or they, as the case may be, shall be at liberty to sign the same and having signed and sealed it, shall thenceforth be entitled to all the benefits and privileges thereof, and be subject to all the obligations required of the original signers: And the signature or signatures thus added, shall be certified by the said Deacons or Trustees, with the date thereof.

Section 5. Concerning Youth and Children. Youth and children, being minors, cannot be received as members of the Church, in its Covenant relation; yet it is agreed that they may be received under the immediate care and government of the Church, at the desire or consent of such person or persons as have lawful right to, or control of, such minors, together with their own desire or consent but no minor under the care of the Church can be employed therein for wages of any kind.

ARTICLE III. THE TRUSTEESHIP.

Section 1. Appointment, Qualifications and Powers of the Trustees. In the establishment of orders in the various branches of the Society, it has been found necessary that superintending Deacons or agents should be appointed and authorized to act as Trustees of the temporalities of the Church. Deaconesses are also associated with them to superintend the concerns of the female department. They

must be recommended by their honesty and integrity, their fidelity and trust, and their capacity for business. Of these qualifications the Ministry and Elders must be the judges. These Trustees are generally known among us by the title of Office Deacons, and being appointed by the authority aforesaid, and supported by the general approbation of the Church, they are vested with power to take the general charge and oversight of all the property, estate, and interest, dedicated, devolved, consecrated and given up for the benefit of the Church; to hold, in trust, the fee of all lands belonging to the Church; together with all the gifts, grants, and donations, which have been, or may be hereafter dedicated, devoted, consecrated and given up as aforesaid; and the said property, estate, interest, gifts, grants and donations, shall constitute the united and consecrated interest of the Church, shall be held in trust by said Deacons as acting Trustees—in their official capacity, and by their successors in said office and trust forever.

Section 2. Duties of the Trustees. It is and shall be the duty of the said Deacons or acting Trustees to improve, use and appropriate the said united interest for the benefit of the Church in all its departments, and for

such other religious and charitable purposes as the Gospel may require; and also to make all just and equitable defense in law, for the protection and security of the consecrated and united interest, rights and privileges of the Church and Society jointly and severally, as an associated Community, as far as circumstances, and the nature of the case may require. Provided nevertheless, that all the transactions of the said Trustees, in the use, management, protection, defence and disposal of the aforesaid interest, shall be for the benefit and privilege, and in behalf of the Church or of the Society as aforesaid, and not for any private interest, object, or purpose whatever.

Section 3. Trustees to Give Information and Be Responsible to Ministry and Elders. It shall also be the duty of the said Trustees to give information to the Ministry and Elders of the Church, concerning the general state of the temporal concerns of the Church and Society committed to their charge; and to report to said authority all losses sustained in the united interest thereof, which shall come under their cognizance; and no disposal of the real estate of the Church, nor any important interest, involving the association in any manner, shall be made without the previous knowledge and approbation of the Ministry

aforesaid; to whom the said Deacons or Trustees are, and shall at all times be held responsible in all their transactions.

Section 4. Account Books and Books of Record to be Kept. It is, and shall be the duty of the said Trustees or Official Deacons to keep, or cause to be kept, regular books of account, in which shall be entered the debit and credit accounts of all mercantile operations and business transactions between the Church and others; all receipts and expenditures, bonds, notes, and bills of account, and all matters pertaining to the united interest of the Church; so that its financial concerns may be readily seen and known whenever called for by the proper authority;—and also, a book or books of record, in which shall be recorded a true and correct copy of this Covenant; also all appointments, removals and changes in office of Ministers, Elders, Deacons and Trustees; all admissions, removals, decease and departure of members; together with all other matters and transactions of a public nature which are necessary to be recorded for the benefit of the Church, and for the preservation and security of the documents, papers and written instruments pertaining to the united interest and concerns of the Church, committed to their charge.

And the said records shall, at all times, be open to the inspection of the leading authority of the Church, who shall appoint an auditor or auditors to examine and correct any errors that may, at any time be found in the accounts, and whose signature and date of inspection shall be deemed sufficient authority for the correctness and validity of the facts and matters, therein recorded.

Section 5. Trustees to Execute a Declaration or Trust. For the better security of the united and consecrated interest of the Church to the proper uses and purposes stipulated in the Covenant, it shall be the duty of the Trustees who may be vested with the lawful title or claim to the real estate of the Church, to make and execute a declaration of Trust, in due form of law, embracing all and singular, the lands, tenements and hereditaments, with every matter of interest pertaining to the Church, which, at the time being, may be vested in him or them or that may in future come under his or their charge, during his or their Trusteeship. The said Declaration shall state expressly, that such Trustee or Trustees hold such lands, tenements, hereditaments and all personal property of every description, belonging to the Church or Society, in Trust, for the uses and purposes expressed in, and

subject to the rules, regulations and conditions prescribed By the Covenant or Constitution of the said Church, or any amendments thereto which may hereafter be adopted by the general approbation of the Church, and in conformity to the primitive facts and acknowledged principles of the Society; and the said declaration shall be in writing, duly executed under the hand and seal of such Trustee or Trustees, and shall be recorded in the Book of Records, provided for in the preceding section.

Section 6. Vacancies in Certain Cases How Supplied. We further covenant and agree, that in case it should at any time happen that the office of Trustee should become vacant, by the death or defection of all of the Trustees in whom may be vested the fee of the lands or real estate belonging to said Church or Society, then, and in that case, a successor or successors shall be appointed by the constitutional authority recognized in the covenant, according to the rules and regulations prescribed by the same;—and the said appointment, being duly recorded in the Book of Records provided for in this Article, shall be deemed, and is hereby declared to vest in such successors, all the right, interest and Authority of his or their predecessors in respect to all

such lands, property or estate belonging to the Church or Society aforesaid.

Article IV. The Eldership.

Section 1. Choice and Appointment of Elders. The united interests and objects of Believers established in Gospel order, requires that Elders should be chosen and appointed for the spiritual protection of families, who are to take the lead in their several departments, in the care and government of the concerns of the Church, and of the several families pertaining to the Society. Their number and order should correspond with that of the Ministry. They are required to be persons of good understanding, of approved faithfulness and integrity, and gifted in spiritual administration. They must be selected and appointed by the Ministry, who are to judge of their qualifications.

Section 2. Duties of the Elders. As faithful Watchmen on the walls of Zion, it becomes the duty of the Elders to watch over their respective families, to instruct the members in their respective duties;—to counsel, encourage, admonish, exhort and reprove, as occasion may require; to lead the worship; to be examples to the members of obedience to the principles and orders of the Gospel, and to see that orders, rules and regulations per-

taining to their respective families or departments are properly kept.

Article V. Family Deacons and Deaconesses.

The office of family Deacons and Deaconesses has long been established in the Church, and is essentially necessary for the care, management and direction of the domestic concerns in each family, order or branch of the Church. They are required to be persons of correct and well grounded faith in the established principles of the Gospel; honest and faithful in duty, closely united to their Elders, and of sufficient capacity for business. Of these qualifications the Ministry and Elders, by whom they are chosen and appointed are to be the judges. Their numbers in each family is generally two of each sex, but may be more or less, according to the size of the family and the extent of their various duties.

Section 2. Their Duties and Obligations. The Deacons and Deaconesses of families are entrusted with the care and oversight of the domestic concerns of their respective families. It is their duty to make proper arrangements in business; to maintain good order; to watch over and counsel and direct the members in their various occupations, as occasion may

require; to make application to the Office Deacons for whatever supplies are needed in the several departments of the family; to maintain union, harmony and good understanding with the said Office Deacons and Deaconesses; and to report to their Elders, the state of matters which fall under their cognizance and observation. But their power is restricted to the domestic concerns of their respective families or departments, and does not extend to any immediate or direct correspondence or intercourse with those without the bounds of the Church: They have no immediate concern with trade and commerce; it is not their business to buy and sell, nor in any way to dispose of the property under their care, except with the union and approbation of the Trustees.

ARTICLE VI. PRIVILEGES AND OBLIGATIONS OF MEMBERS.

Section 1. Benefits and Privileges of Members in Church Relation. The united interest of the Church having been formed by the free-will offerings and pious donations of the members respectively, for the objects and purposes already stated, it cannot be considered either as a joint tenancy or a tenancy in common, but a consecrated whole, designed for, and devoted to the uses and purposes of the

Gospel forever, agreeable to the established principles of the Church;—

Therefore, it shall be held, possessed and enjoyed by the Church in this united capacity, as a sacred covenant right; that is to say, all, and every member thereof, while standing in Gospel union, and maintaining the principles of the Covenant, shall enjoy equal rights, benefits, and privileges, in the use of all things pertaining to the Church, according to their several needs and circumstances, and no difference shall be made on account of what anyone has contributed and devoted, or may hereafter contribute and devote, to the support and benefit of the institution.

Section 2. Proviso. It is nevertheless Provided, Stipulated and Agreed, that in case any one, having signed this Covenant, shall afterward forfeit his or her claim to membership, by renouncing the principles of the Society, or by wilfully and obstinately violating the rules and regulations thereof, then, and in that case, his or her claims to all the aforesaid benefits, privileges and enjoyments, shall be equally forfeited.

Section 3. Obligations of Members. As subordination and obedience are the life and soul of a well regulated community; so, our strength and protection, our happiness and

prosperity, in our capacity of Church members, must depend on our faithful obedience to the rules and orders of the Church, and to the instruction, counsel and advice of its leaders: Therefore, we do hereby covenant and agree, that we will receive and acknowledge our Elders in the Gospel, those members of the Church, who are, or shall be chosen and appointed for the same time being, to that office and calling, by the authority aforesaid; and also, that we will, as faithful Brethren and Sisters in Christ, conform and subject to the known and established principles of our Community and to the counsel and direction of the Elders, who shall act in union as aforesaid and also to all the orders, rules and regulations which, now are, or which may be given and established in the Church, according to the principles, and by the authority aforesaid.

Section 4. Duties of the Members. The faithful improvement of our time and talents in doing good, is a duty which God requires of mankind as rational and accountable beings, and more especially as members of the Church of Christ—therefore it is, and will be required of all and every member of this Institution, unitedly and individually, to occupy and improve their time and talents to support and maintain the interest of the same, to pro-

mote the objects of this Covenant, and discharge their duty to God and each other, according to their several abilities and callings, as members in union with one common lead; so that the various gifts and talents of All may be improved for the benefit of Each and all concerned.

Section 5. No Special Claims in Case of Removal. As we esteem the mutual possession and enjoyment of the consecrated interest and principles of the Church, a consideration fully adequate to any amount of personal interest, labor or service, or any other contribution made, devoted or consecrated by an individual;—so we consider that no ground of action can lie, either in law or equity, for the recovery of any property, or service, devoted, or consecrated as aforesaid. And we further agree, that in case of the removal of any member or members from one family, society or branch of the Church to another, his, her, or their pervious signature or signatures to the Church or family Covenant from whence he, she, or they, shall have removed, shall forever bar all claims which are incompatible with the true intent and meaning of this Covenant, in the same manner as if such removal had not taken place; yet, all who shall so remove in union, and with the approbation

of their Elders shall be entitled to all the benefits and privileges of the family or order in which they shall be placed, as they shall conform to the rules and regulations of the same.

ARTICLE VII. DEDICATION AND RELEASE.

Section 1. Dedication of Persons, Services and Property. According to the faith of the Gospel which we have received, and agreement to the uniform practice of the Church of Christ from its first establishment in the Society. We covenant and agree to dedicate, devote and consecrate and give up, and by this Covenant we do solemnly and conscientiously dedicate, devote, consecrate and give up ourselves and our services, together with all our temporal interest, to the service of God and the support and benefit of the Church of Christ in this Community, and to such other pious and charitable purposes as the Gospel may require, to be under the care and direction of the proper constituted authorities of the said Church, according to the true meaning and intent of the Covenant, and the established rules and practice of the Church.

Section 2. Declaration and Release of Private Claim. Whereas, in pursuance of the requirements of the Gospel, and in the full exercise of our faith, reason and understand-

ing, we have freely and voluntarily sacrificed all self-interest, and have devoted our persons, services and our property as aforesaid, to the pious and benevolent purposes of the Gospel;—Therefore, we do hereby solemnly, and conscientiously, unitedly and individually, for ourselves, our heirs and assigns, release and quit-claim to the Deacons, or those who, for the time being, are the acting Trustees of the Church, for the uses and purposes aforesaid, All our private personal right, title, interest, claim and demand, of, in and to the estate, interest, property and appurtenances so consecrated, devoted, and given up: And we hereby jointly and severally promise and declare, in the presence of God and before witnesses that we will never hereafter, neither directly nor indirectly, under any circumstances whatever, contrary to the stipulations of this Covenant, make or require any account of any interest, property, labor or service, nor any division thereof, which is, has been or may be devoted by us, or any of us, to the uses and purposes aforesaid, nor bring any charge of debt or damage, nor hold any claim, nor demand whatever, against the said Deacons or Trustees, nor against the Church or Society, nor against any member thereof, on account of any property or service given,

rendered, devoted or consecrated to the aforesaid sacred charitable purposes. And we also ratify and confirm hereby, every act and deed which we, or any of us, have acted or done agreeable to the true intent and mean of the Covenant.

In confirmation of all the aforesaid statements, covenants, promises and articles of agreement, we have hereunto subscribed our names and affixed our seals, on and after this twenty-seventh day of April, in the year of our Lord and Savior—one thousand eight hundred and forty-one.

DO IT NOW.

For the reader, or for his friend who loves the people Jesus loves.

On ....., 191...., I agreed to pay $.....
to the **United Brethren Orphanage and Home**, located at Union Village, near Dayton, Ohio.

On ....., 191...., I paid the above subscription.

Address, ... Name, ...

Cut along this line and send detached blank, properly filled, to "Editor Religious Telescope," Dayton, Ohio.

Dayton, Ohio, ...191....

I hereby subscribe the sum of.....Dollars to **The United Brethren Orphanage and Home** at Union Village, near Dayton, Ohio.

To be paid on or before.....

Address, ... Name, ...

This book has not filled its entire purpose while this blank remains unused. If money is sent, mark, "PAID."

Shaker Decadence

THERE is a manifest quickening of the pace toward the Shaker cemetery, and one must feel a touch of sadness as he sees these God-fearing people disappearing as a religious sect. They have been honest and straightforward in their methods, trustful to a degree injurious to themselves, and credulous beyond reason. They have given up all personal property for a peculiar form of communism. Their mode of address is by given name, with prefix of Sister or Brother. The views of the world are against this form of government, particularly since the rule of separation of the sexes remains. When the writer first visited Union Village, the family consisted of twenty-six persons. None have been received since that date, and nine of that number have passed to the great beyond. Time is ruthless in its effect, and disease, though having great respect for the upright

Shaker life, finally reaches its desired mark and transfers one more human body back to mother earth. A society which spends itself and does not recuperate can have but one end. Although the time of dissolution may be contingent, the fact is certain.

Shaker communities began to decline about sixty years ago, and have continued steadily. The time was shortened by the frequent backslidings of members, and their return to what the faithful called "the world." Some of the societies have kept pretty accurate journals of the accessions and losses of members, which combine the pathetic with the humorous. Some typical entries in the records of the Watervliet Society, of Ohio, are copied for the year 1857, omitting the month and day. The spelling and punctuation appear as here given. These brief notations suggest one cause of the decline in numbers:

"Eliza Welchammer went to the world, taking her five children, and Peters' child." "Martha Parker turned off to the world." "John McDaniel turned off to the world."

"John Short, Henry and George Grub ran off to the world." "George Grub came back and obtained another privilege." "George Graham turned off to the world." "William Boswell went to the world." "Godlib Myers and his family moved away, to the great joy of us all." "Martha Harris turned off to the world; but received back in three months." "Richard Murphy went to the world having two privileges, he coveted and took."

"John Carrol came with a wagon and took his wife and three children away." "Joseph and Lydia Ann Stoker was taken away by their parents." "Mary Carrol came and took her two girls, first of May." "William Harris or Barret, came and obtained a privilege, and on the eighteenth he went off. We considered him not a fit subject about twelve years old." "William and Joseph Edmonds went to the world. George Grubs and Charles Shorts going along." "Emma Jane and Frances Virginia McNichols (four and six years old) were bound to us by their mother, the last day of June 1857." "Elder Sister Adaline,

and David Eastwood, bro't home from the Dayton poorhouse two boys, viz., Washington Montgomery and Stephen Martin, the first twelve and the other four years old." "Thomas Williams and Elder Sister Adaline, bro't home from Xeny poorhouse two boys, and a girl, the oldest thirteen years, Name Howard Ransbottom, youngest boy four years old, Name Stephen Martin and a girl seven years old, Name Clarry Dore Stephenson."

"John Thompson and William Williams went to the world." "McClothing James, came here; James got sore eyes and went to get them cured." "Diana Morehouse came here, and set out (Irish), fifty-eight years old." "William Hinch ran away to his mother in Dayton." "Washington Montgomery was taken back to the poorhouse (thief)." "Walter Vann, and Ann his wife, with their two girls by the name of Anna M., came here from Philadelphia to be believers." "Richard Wilson (coulered) and coulered girls by the name of Martha and Sophrona Melone, aged and thirteen years, these girls were adopted

into his family, and he gave them to us to bring up."

"Barney Rourka set out, he is Irish, thirty-one years old, shoemaker, gone to the world." "George Smith (Typesetter) backed out December 9th." "Lucy Lemons was kindly invited to go to the world. She went." "Lydia Ann Edmonds was taken to her mother (sister to William)." "Boy by the name of William Green, two years old, without father or mother; he united." "Englishman by the name of Robert Wilson united, turned off soon." "Henry Bankman, German, sixty-six years old, he united." "Mary Elizabeth Ryley was taken to the world." "Ambagini Harris went to the world."

The influence of such men as Richard Realf was not conducive to the upbuilding of Shakerism. Realf had been secretary to John Brown during the latter's trouble in Kansas. He became a Shaker at Union Village in 1859. While in Kansas he had undergone much suffering in helping Brown to establish freedom, and often was in great danger. Oliver Hamp-

ton, noticed before as a leader in Shaker spiritualism, says that Realf announced himself as weary of the world and desirous of rest. He possessed unusual abilities, and was favored by the Shakers so that he might rapidly learn their principles and ways. Soon he became the greatest preacher ever connected with Union Village, and both believers and unbelievers listened to him with delight. However, his period was brief, for he longed for the ways of the world, and became a major during the Civil War. Hampton says that he became entangled by the wiles of a woman and committed suicide.

But the chief seeds of Shaker decadence must be looked for within its own peculiar doctrine. Without any apostasy, without any outside oppression, this form of communism must have an end. That some leaders have lost faith in the chief economic principles and tenets of Shakerism is shown by the scarcity of political socialists among the present membership. The world never has seen a better display of the good parts of socialism, com-

bined with an absence of its bad features. Naturally speaking, the Shakers would vote the Socialist ticket if anybody would; but not so when election day comes.

Money does not insure the success of a communistic order. Although Union Village was involved heavily in debt when Mr. James H. Fennessey took active charge, all that has been paid, the members maintained in splendid style, and over a hundred thousand dollars accumulated in stocks and bonds and other securities now in one of the Lebanon banks. Money is absolutely no object with the Union Village Shakers, for they have more of it than they can use during their lifetime, even though they should supply every need more than a dozen times.

When years crept on and strength diminished, Union Village farms were leased to tenants. For from ten to twenty years the lands have been farmed on the halves, subject to all the changes and most of the indignities to which rented land is heir. For eighteen months the entire estate was in the hands of

a receiver, Judge J. A. Runyan, of Lebanon; not because the farms were involved, but because the Shakers did not have sufficient strength to care for them longer. This receivership was lifted in the autumn of 1911, and Mr. Fennessey again assumed control, which position he holds until the transfer of the property is made to the United Brethren Church. Because the local Shakers were unable to care for the farm longer, because there was no prospect of increasing the number by securing new members, because the question of suitable tenants is becoming more and more an unsolved problem, and because of the difficulty of farming the land from the parent society at New Lebanon, it was thought best to dispose of this estate. An item in an evening paper in the autumn of 1909, suggesting that the Shaker farm might pass into other hands, led to the conception of securing it for orphanage and home purposes for the United Brethren Church. The way was opened for this possibility by the long residence there of Miss Liddell, and by the fact

that her nephew, Mr. Granville Hixson, was a member of the First United Brethren church of Dayton, Ohio, and by the further fact that he visited Shakertown every year, and stood high in the favor of its members. Had it not been for these two living links, there is little human probability that negotiations would have been entered upon to secure this estate.

Dr. W. R. Funk, because of his recognized business ability and his standing in the business world, was the first United Brethren counseled in regard to this proposition. Mr. Moore S. Mason, second man in business standing and management at Union Village, was the first Shaker to whom the project was mentioned. This occurred in the late winter of 1909-10. Both men gave hearty approval to the plan, and the outcome, together with whatever the future may bring, was the result of careful deliberation from that date. The successful issue of the negotiations, humanly speaking, would have been impossible without the invaluable work of

Doctor Funk. The agreement made on October 14, 1912, and signed in qaudruple form on the following day, called for the transfer of this splendid property to the United Brethren Church on March 1, 1913. The purchase price was agreed upon as $325,000. Of this amount $50,000 was promised at the time of transfer, $100,000 on March 1, 1918, and the remainder, $175,000, on March 1, 1923. The rate of interest on deferred payments was set at four per cent., besides what tax should be assessed to the notes. Should the tax remain the same as when the agreement was drawn up, it will stand at four and seventy-four hundredths per cent.

The Shakers regarded the land worth $400,000, stripped of all buildings, valued conservatively. They made a voluntary concession of $50,000, and reduced the price another $25,000, partly because they desire to use one building for ten years or less, and partly because of the philanthropic object for which the land was purchased. They much preferred that the estate be devoted to some form

of Christian service or philanthropy similar to that which had been carried forward thereon for more than a century. This was the spirit of Elder Joseph Holden, East Pittsfield, Massachusetts, their chief minister, and of Arthur Bruce, East Canterbury, New Hampshire, their leading eastern trustee, both of whom participated in the business conferences looking toward the sale of the estate. In this spirit they represented the entire membership east and west. Needless to add, Mr. Fennessey, Mr. Mason, and others of Union Village were whole-hearted in their sympathy with a transfer for the proposed philanthropy. Judges of real estate say that the ground alone is worth $500,000. The buildings could not be replaced for $250,000. These were worth almost nothing to Shakers, because they had no use for them, and hence were not included in their valuation of the land. These buildings are exactly what the United Brethren Church needs for the orphanage and various homes, and with a renovation will be ready for immediate service. It is right, therefore,

that their value be added to the worth of the land in computing the acquired assets of the Church into whose possession the farm comes.

What about the future? It is proposed to establish an orphanage, where unfortunate boys and girls may be given Christian training, a liberal education running through the high-school course, and a knowledge of useful arts and trades in the most healthful place in God's great out-of-doors. A home for the children of foreign missionaries who cannot be taken to distant lands with their parents also is planned. Besides these two, it is proposed to establish an old people's home, a home for deaconesses, a rest home, and a home for dependent preachers and their wives. Orphan children should not be left to what little tender mercy the world will show them. Faithful members of the Church and loyal heralds of the Cross should not be permitted to want for the necessities of life after their producing years have passed. Nor should they be made to feel that they are the objects of charity. Every United Brethren preacher

who finds a home here should regard it as part pay for the service he has rendered to the Church and to the kingdom.

It is not the part of wisdom to write history ahead of time. However, the preceding statement of purposes is due the reader. May it help him to feel an obligation to acquire a personal interest in this great undertaking. With that hope in the writer's heart, an extra leaf closes every chapter, and this volume will not have accomplished its designed and desired purpose until these leaves are clipped according to instructions printed thereon.

This book was begun at an hour when the kings and queens of the American ballot-box were depositing their first votes for President and other elective officers. It was concluded amid the blare of trumpets and the mingled cries of approval and enthusiasm as the ardent supporters of the several candidates read favorable returns that were flashed upon the numerous screens in the streets of the city. Every voter feels that he did his best for his country's welfare. Let every reader of this

book likewise do his best to save for Christian citizenship, and for manhood's noble career, and for womanhood's queenly sphere, that boy or that girl who has been deprived of one or both natural protectors. A country is unstable when its orphaned children are given to the streets and denied the affection of any human heart. The ideal state is the one which takes the best care of its dependents, whether they be young or old. The philanthropy in the interest of which this book is written does not believe in the survival of that only which is fittest from a physical standpoint, but in the proper care of those physically unfit to live so that they may survive, and so that they may become a blessing to their day and generation.

DO IT NOW.

For the reader, or for his friend who loves the people Jesus loves.

On ....., 191...., I agreed to pay $.....
to the **United Brethren Orphanage and Home,** located at Union Village, near Dayton, Ohio.

On ....., 191...., I paid the above subscription.

Address, ... Name, ...

Cut along this line and send detached blank, properly filled, to "Editor Religious Telescope," Dayton, Ohio.

Dayton, Ohio, ...191....

I hereby subscribe the sum of.....Dollars to
The United Brethren Orphanage and Home at Union Village, near Dayton, Ohio.

To be paid on or before.....

Address, ... Name, ...

This book has not filled its entire purpose while this blank remains unused. If money is sent, mark, "PAID."

Shaker Successors

WHAT shall be said further to those who shall stand in the stead of the honored Shakers at Union Village? Let those whom God has blessed abundantly with the goods of this world remember the various institutions of the United Brethren Church in disposing of their property. Nor should they commit their wishes to a will, a document to be fought over in the courts to the dissipation of hard-earned money. This Orphanage and Home now becomes a claimant on the generosity of sympathetic men and women. The deferred payments on the Shaker farm should be covered by the offer of large amounts, either as straight gifts or in the form of annuities. The Orphanage and Home can pay a reasonable rate of interest on sums of $1,000 or above, on condition, of course, that the money or property representing money be turned over

to it for use, to be retained by the Orphanage and Home after the demise of the donor.

Members of the United Brethren Church having no natural heirs are in possession of hundreds of thousands of dollars, and they should make the Church their beneficiary. Many other members possess more property than they ought to give to their children, even for the children's own sake; and these ought to remember some worthy interest of the Church in distributing their property. If our well-to-do or wealthy members upon whom age is crowding rapidly wish to invest their money at a reasonable interest rate, and thus have the income while they live, and know that the money is going to the place they desire it to go, they are hereby invited to correspond regarding the matter. Any letter concerning a gift, a note, a bequest, or an annuity, should be addressed to Publishing Agent W. R. Funk, Dayton, Ohio, or Editor J. M. Phillippi, Dayton, Ohio, or to Dr. John R. King, Dayton, Ohio, in care of either of the two persons first mentioned. When this

book was written Doctor King had not established a permanent residence; hence this instruction concerning letters written about gifts and directed to him.

This new Orphanage and Home will be organized and conducted in such a way as to be in harmony with other like institutions of the Church. An Orphanage and Home, now caring for seventy-six boys and girls, is located at Quincy, Pennsylvania. A home for preachers and their wives is being established at Otterbein, California.

The mission of this volume is evident to all. It is prepared and sent forth with the prayer that God may bless the life of the reader, and help to make the reader's life a blessing to those less fortunately situated. It is not concluded in the usual way, the author's faith in the future leading him to close these pages with the words,

THE BEGINNING.

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